



A
SERMON
preached before his
MAJESTIE
at his Court of *Thebalds*,
on Sunday, Sept. 15.
1622.

In the ordinary course
of attendance.

By Ios. HALL D.D.

LONDON,
Printed by J. Harvilland
for N. BUTTER.
1622.



A
SERMON

Preached before his MA-
JESTY, at his Court of
THE BARONS, on Sunday
the 15. of September
1622.

IOHN 7.24.

*Iudge not according to the appearance,
but iudge righteous iudgement.*



S in the ciuill bo-
dy, so in the na-
turall; the head
as it is the high-
est, so the chiefe
part: according
to the place is the dignity: Of

The deceit of appearance.

the head, the highest Region is chiefest, serving only for the use of intellectuall powers; whereas the lower part of it is only imploied for bodily nutrition: Now, as the reasonable part of the Soule is *Vertex animæ*, being contradistinguished to the sensitive; So, if ye distinguish the reasonable into Iudgement and Deliberation, *Naturale Iudicatorium dicetur esse vertex*, saith *Aquinas*; Iudgement is the top of our Soule, and therefore calls for the top of our care: If the highest Wheele goe right, the inferior hardly erre. Heare then the golden rule of the Author, of the Iudge of our iudgement, *Iudge not according to the appearance,*

pearance, but iudge righteous
iudgement. The negatiue part is
first, *Iudge not*; then, *Iudge*:
Where the minde is free and
cleere, it is good to begin with
the positiue documents of right,
which is the rule to it selfe and
the wrong; but where the heart
is forestalled with mis-opinion,
ablatiue directions are first need-
full to vnteach error, ere we can
learne truth. Iudge not therefore
according to the appearance:
ut' ̃ is (as the Vulgar rightly)
secundum faciem, according to
the face, because the face only
appeares, the rest is hid: Euery
thing, not man only, hath both
a face and an heart; a face which
is peruious to euery eie, an heart

The deceit of appearance.

to which none eye can pierce but the wise. This face, as of man, so of things, is a false rule of iudgement; *Frons, oculi, &c.* The forehead, eyes, countenance tell many a lye. Iudge not therefore according to appearance: it is no measuring by a crooked line: There is nothing more vncertaine than appearance; some things appeare that are not, and some things are that appeare not; and that (besides naturall occurrences) in morally both good and euill: Some things appeare good that are not, and therefore mis-lead the heart both to an vniust prosecution, and to a false applause; some things appeare euill that
are

are not, and therefore mis-lead vs to an iniurious censure, and vnderferued abomination : Againe, some things are good that appeare not, and therefore lose both our allowance and pursuit ; some things are euill that appeare not, and therefore insinuate themselves into our acquaintance and loue, to our cost : Many a Snake lies hid vnder the Strawberry leaues , and stings vs ere we be aware. *Vitia virtutes mentiuntur*, saith Gregory, Vice too oft makes a maske of the skin of Vertue, and looks louely : Vertue as often comes forth (like a Martyr in the Inquisition) with a San-benit vpon her backe, and a cap painted with

with Devils vpon her head, to make her vgly to the beholders; *Iudge not therefore according to the appearance.*

The appearance or face, is of things, as of men: We see it at once with one cast of the eye, yet there are angles, and hills and dales, which vpon more earnest view the eye sees cause to dwell in: so it is with this appearance or face of things, which how euer it seemes wholly to appeare to vs at the first glance, yet vpon further search will descry much matter of our inquiry: For euery thing from the skin inclusiuely to the heart, is the face; euery thing besides true being, is appearance.

All

All the false *xerxes* that vse to be-
guile the iudgement of man, hide
themselves vnder this appea-
rance: These reduce themselves
to three heads; Presumptions,
false Formes, Events: Presump-
tions must be distinguished; for
wheras there are three degrees of
them, first (*levia Probabilia*) light
Probabilities, then faire Proba-
bilities; and thirdly strong Pro-
babilities, which are called, *Indi-*
cia juris, the two first are allowed
by very Inquisitors, but as suffi-
cient to cause suspicion, to take
information, to attache the sus-
pected, not enough whereon
to ground the Libell, or the tor-
ture, much lesse a finall Iudge-
ment: Thus *Elie* sees *Annaes* lips
go,

go, therefore he is drunke: The Pharises see Christ sit with sinners, he is a friend to their sins.

False formes are presented either to the eye or to the eare. In the former, besides supernaturall delusions, there is a deceit of the sight, whether through the indisposition of the Organ, or the distance of the Object, or the mis-disposition of the medium: So as, if wee should iudge according to appearance, the Sunne should double it selfe by the first, through the crofnesse of the eye, it should diminish it selfe by the second, and seeme as big as a large Siue, or no large Cart wheele at the most; It should dance in the rising, and moue irregu-

irregularly by the third. To the
care are mis-reports, and false
suggestions, whether concer-
ning the person or the cause. In
the former, the calumniating
tongue of the Detractor is the
Jugler that makes any mans ho-
nesty or worth appeare such as
his malice listeth : In the lat-
ter, the smooth tongue of the
subtile Rhetorician is the Im-
postor, which makes causes
appeare to the vnsetled iudge-
ment, such as his wit or fauour
pleaseth : Euent^s, which are
oft-times as much against the
intention, and aboue the re-
medie of the Agent, as be-
sides the nature of the Act :
There is sometimes a good e-
uent

uent of euill; as *Iasons* Aduer-
 sarie cured him in stabbing
 him; the Israelites thriue by
 oppression, the Field of the
 Church yeelds most when it
 is manured with bloud: There
 is sometimes an ill euent of
 good; *Abimelec* giues *Dauid* the
 Shew-bread, and the Sword,
 hee and his Family dies for it:
Sapientis est præstare culpam; It is
 enough for a wise man to weild
 the Act, the issue hee cannot;
 Wisdome makes demonstra-
 tiue Syllogismes, *à priori*, from
 the causes; folly Paralogismes,
à posteriori, from the successe.
*Careat successibus opto quisquis ab
 eventu, &c.* was of old the word
 of the Heathen Poet. If there-
 fore

fore either vpon sleight probabilities, or false formes, or subsequent euent we passe our verdict, we doe what is here forbidden, Iudge according to appearance.

Had the charge beene only *Iudge not*, and gone no further, it had beene very vsfull, and no other than our Sauour gaue in the Mount: we are all on our way; Euery man makes himselfe a Iustice Itinerant, and passeth sentence of all that comes before him, yea (beyond all commission) of all about him; and that many times, not without grosse mis-construction, as in the case of our late directions: Our very Iudges are at our barre; Secrets
of

of Court, of Counsell, of State
 escape vs not, yea not those of
 the most reserved Cabinet of
 Heauen : *Quis te constituit Iudicem?* Who made thee a Iudge? as
 the Israelite (vniustly) to *Moses*:
 These are sawcy vsurpers of for-
 bidden Chaires; and therefore it
 is iust with God, that (accor-
 ding to the Psalmist) such Iud-
 ges should bee cast downe in
 stony places, yea, as it is in the
 Originall (וַיִּשְׁלֹךְ בְּרִי סֵלַע) that
 they should be left in the hands
 of the rocke (*allidantur Petra*)
 that they should bee dashed a-
 gainst the rocks, that will bee
 sailing without Card or com-
 passe in the vast Ocean of Gods
 Counsels, or his anointed.

But

But now here our Sauour
 scales our Commission, sets vs
 vpon the Bench; allowes vs the
 act, but takes order for the man-
 ner; we may iudge, we may not
 iudge according to the appea-
 rance; we may be Iudges (whe-
 ther *κρίται*, or *δίκασται*) the one to con-
 demne, the other to absolue, we
 may not be (*κρίται δίκασται καὶ πορνῶν*) Iud-
 ges of euil thoughts; and we shal
 bee euill thoughted Iudges, if
 we shall iudge according to the
 appearance. Not only Fortune
 and Loue, but euen Iustice also
 is wont to bee painted blind-
 fold; to import that it may not
 regard faces. God sayes to euery
 Iudge as he did to *Samuel*, con-
 cerning *Eliab*, *Looke not on his*

countenance, nor the height of his stature: Is an outrageous rape committed? Is bloud shed? looke not whether it be a Courtiers or a Pefants, whether by a Courtier or a Pefant; either of them cryes equally loud to Heaven: Iustice cannot be too Lyncean to the being of things, nor too blinde to the appearance.

The best things appeare not, the worst appeare most; God, the Angels, soules both glorified and encaged in our bosomes, grace, supernaturall truths, these are most-what the obiects of our faith, and faith is the evidence of things not seene; Like as in bodily obiects, the more pure and simple ought is (as aire and

and ethereall fire) the more it flyeth the sight; the more grosse and compacted (as water and earth) the more it fills the eye; *Judge not therefore according to appearance.*

It is an vſefull and excellent rule for the auoiding of errour in our iudgement of all matters whether Naturall, Ciuill, or Di-
uine.

Naturall; what is the appearance of a person, but the colour, shape, stature? The colour is oft-times bought or borrowed, the shape forced by Art, the stature raised (to contradict Christ) a cubit high; *Judge not therefore according to appearance.* What are the collusions of Iug-

lers and Mountebanks, the weepings and motions of Images, the noyses of miraculous cures and dispossessions, but appearances? *Fit aliquando in Ecclesiâ maxima deceptio populi in miraculis fictis à sacerdotibus*; There is much cozenage of the poore people by cogged miracles, saith Cardinall *Lyranus*; these holy frauds could not gull men, if they did not iudge according to appearance. Should appearance be the rule, our harvest had bin rich; there was not more shew of plenty in our fields, than now of scarcity in our streets. This dearth (to say truth) is not in the graine, but in the heart; If the hearts of men were not more blasted with couetousnesse

tousnesse and cruell selfe-loue,
than their graine with distemper
of aire, this needed not; The
Barnes and Granaries are full, //
the Markets empty; Authority //
knowes how to remedy this e-
uill, how to preuent a dearth in
abundance, that men may not //
affamish whom God hath fed; //
and that when God hath giuen
vs the staffe of bread, it may not
be either hid, or broken, short-
ly, that our store may not be
iudged by the appearance.

Ciuill; Wisemen and statesmen
especially may not alwaies looke //
thesame way they would goe; //
like skilfull Sea-men, they some-
times lauer, and (as the winde //
may stand) fetch compasses of

" lawfull policies to their wished
 point. That of *Tiberius* was feare-
 full; of whom *Xiphiline*, (*ὃν ἔλεγον ἔδιν*
 " *ἐβέλετο*) That he layled euer against
 " the winde of his words: But
 sometimes a good *Constantius*, or
 " *Anastasius*, will wisely pretend
 what he intends not: As our Sa-
 uour made as if hee went fur-
 " ther, when he meant to turne in-
 " to *Emaus*: The hearts of Kings
 are as deepe waters; we may not
 " think to draine them in the hol-
 " low of our hand: Secret things
 to them of whom God hath
 said, *Dixi Dij estis*; things reuea-
 led to vs and our children. Euen
 we meane ones would be loth
 to haue alwayes our hearts read
 in our faces; *Judge not therefore*
 accor-

according to the appearance.

Diuine; In these our speech
must dwell; If we should iudge
according to the appearance, we
should thinke basely of the Sa-
uiour of the world; Who that
had seene him sprawling and ||
wringing in the Cratch, sitting ||
to Agypt, chopping of chips at
Nazareth, famishing in the De-
sert, transported by Satan, atten-
ded by Fishermen, persecuted by
his Kindred, betrayed by one
Seruant, abiured by another, for-
saken of all, apprehended, ar-
raigned, condemned, buffed, s-
pat vpon, scourged to bloud,
sceptred with the reede, crow-
ned with thorne, nailed to the
Crosse, hanging naked betwixt

two Theeues, scorned of the beholders, sealed vp in a borrowed graue, could say other, than, He hath no forme nor beauty, when wee shall see him, there is nothing that wee should desire him? Who that should haue seene his skinne all dewed with pearles of bloudy sweat, his backe bleeding, his face blubbered and belmeared, his forehead harrowed, his hands and feet pierced, his side gushing out, his head bowed down in death, and should withall haue heard his dying lips say, *My God, my God, why hast thou forsaken me?* would not haue said, *Hee is despised and reiected of men*, yea (in appearance) of God himselfe. Yet euen
this

this while, to the cutting of the
sinewes of those stiffe-necked
Iewes, the Angels owned him
for their Lord, the Sages adored
him, the Star designed him, the
Prophets foresheved him, the
Deuils confest him, his Miracles
euinced him, the earth shooke,
the Rocks rent, the Dead lookt
out, the Sun lookt in, astonished
at the sufferings of the God of na-
ture; Euen whiles he was despised
of men, he commanded the De-
uils to their chaines : whiles base
men shot out their tongues at
him, Principalities and Powers
bowed their knees to him; whiles
he hanged despicably vpon the
tree of shame, the powers of hell
were dragged captiue after the
tri-

triumphant chariot of his crosse;
 the appearance was not so con-
 temptible, as the truth of his e-
 state glorious. *Judge not therefore
 according to the appearance.*

Should appearance be the rule,
 how scornfully would the car-
 nall eye ouer-looke the poore
 ordinances of GOD? What
 would it finde here but foolish-
 nesse of preaching, homelinessse
 of Sacraments, an inky Letter, a
 Priests lips, a fauorlesse message,
 a morsell of Bread, a mouth full
 of Wine, an hand full of Water,
 a slander-beaten Crosse, a cruci-
 fied Saujour, a militant Church,
 a despised Profession. When yet
 this foolishnesse of preaching is
 the power of God to saluation;
 these

these mute Letters the liuely
Oracles of God, these vile Lips
the Cabinets of Heauen to
preserue knowledge; this vn
plausible Message, *Magnalia*
Dei; this Water, the Water of
Life in the midst of the Para-
dise of GOD: (*αἰώνιον μὴν ὕδωρ*) this
Bread the Manna of Angels, this
Wine heauenly Nectar, this
Church the Kings Daughter, all
glorious within, this dying Sa-
crifice the Lord of life, this
Crosse the Banner of Victory,
this Profession Heauen vpon
earth. *Iudge not therefore accor-*
ding to appearance.

Should appearance be the rule,
woe were Gods children, happy
were his enemies. Who that
had

had seene Cain standing master-
 ly ouer the bleeding carkasse of
Abel, Ioseph in his bonds, his Mi-
 " stresse in her dresse, Moses in the
 Flags, Pharaoh in the Palace,
 " David sculking in the Wilder-
 nesse, Saul commanding in the
 Court, Elias fainting vnder his
 Iuniper tree, Iezebel painting in
 her closet, Michaiab in the prison,
Zidkijah in the presence, Jeremy
 in the dungeon, Zedekiah in the
 throne, Daniel trembling a-
 mong the Lyons, the Me-
 dean Princes feasting in their
 Bowers, Iohns head bleeding in
 the Platter, Herods smiling at
 " the Reuels, Christ at the Barre,
 " Pilate on the Bench, the Disci-
 ples scourged, the Scribes and
 Elders

Elders insulting, would not haue
said; O happy *Caine*, *Potiphar*s
wife, *Pharaoh*, *Saul*, *Iezabel*, *Zid-
kiah*, *Zedekiah*, Median Princes,
Pilate, *Herod*, Elders; miserable
Abel, *Ioseph*, *Moses*, *Dauid*, *Eli-
ah*, *Michaiah*, *Ieremy*, *Daniel*, *Iohn*,
Christ, the *Disciples*: Yet we know
Caines victory was as wofull, as ||
Abels martyrdome glorious; *Io-* ||
sephs yrons were more precious,
than the golden tires of his Mi-
stresse; *Moses* Reedes were more ||
sure than *Pharaohs* Cedars; *Da-* ||
uids Caue in the Defart more safe
than the Towers of *Saul*; *Eliahs*
Rauen a more comfortable pur-
uey or than all the Officers of *Ie-
zebel*: *Michaiahs* prison was the
gard-chamber of Angels, when
Abahs

Ahabs presence was the counsell
 Chamber of euill spirits; *Jeremies*
 Dungeon had more true light of
 comfort than the shining state
 of *Zedekiab*; *Daniel* was better
 garded with the Lions, than
Dirius and the Median Princes
 with their Ianifaries; *Iohns* head
 was more rich with the Crowne
 of his martyrdom, than *Herods*
 with the Diadem of his Tetrar-
 chate; *Christ* at the Barre gaue
 life and being to *P.late* on the
 Bench, gaue motion to those
 hands that struck him, to that
 tongue that condemned him,
 and in the meane while, gaue
 sentence on his Iudge; The *Disci-*
ples were better pleased with
 their stripes and wales than
 the

the Iewish Elders with their proud Phylacteries. After this, who that had scene the primitive Christians, some broyled on Gridirons, others boyled in Lead, some roasted, others frozen to death, some flead, others torne with horses, some crashed in peeces by the teeth of Lions, others cast downe from the rocks to the stakes, some smiling on the wheele, others in the flame, all wearying their tormentors and shaming their Tyrants with their patience, would not haue said, *Of all things I would not be a Christian?* Yet, euen this while were these poore torturing-stocks higher (as *Marcus Arethusius* bragged) than their per-

|| persecutors; dying Victors, yea
|| Victors of death; neuer so glo-
|| rious as when they began not to
be; in gasping crowned, in yeel-
ding the ghost more than Con-
querours; *Iudge nott therefore accor-
ding to appearance.*

When thou lookst about, and
seest on the one hand, a poore
conscionable Christian droup-
ing vnder the remorse for his
sinne, austerely checking his
wanton appetite, and curbing
his rebellious desires, wearing
out his dayes in a rough peni-
tentiall seuerity, cooling his in-
frequent pleasures with sighs,
and sawcing them with teares;
|| on the other hand ruffling Gal-
|| lants made all of pleasure & Io-
uiall

uial delights, bathing themselves
in a sea of all sensuall satieties, de-
nying their pampered nature no-
thing vnder heauen, not wine in
bowles, not strange flesh, and
beastly dalliance, not vnnaturall
titillations, not violent filthines;
that feast without feare, and
drinke without measure, and
swear without feeling, and liue
without God, their bodies are
vigorous, their coffers full, their
state prosperous, their hearts
cheerefull: O how thou blestest
such men: Loe these (thou saist)
these are the dearlings of heauen
and earth; *Sic ô sic iuvat vivere:*
Whiles those other sullen mo-
pish creatures are the *(κατασκευατα)* off-
scouring and recrements of the
C world:

" world; Thou foole, giue me thy
" hand, let me lead thee with *Da-*
" *uid* into the sanctuary of God:
Now what feelt thou? The end,
the end of these men is not peace.
Surely ô God thou hast set them
in slippery places, and castest
them downe ~~to~~ to desolation:
how suddenly are they perished,
and horribly consumed! Woe is
me, they doe but dance a Galli-
ard ouer the mouth of hell, that
seemes now couered ouer with
the greene sods of pleasure; The
higher they leape, the more des-
perate is their lighting: Oh wo-
full, wofull condition of those
godlesse men, yea those epicure-
an Porkers, whose belly is their
god, whose heauen is their plea-
sure,

sure, whose cursed iollity is but a feeding vp to an eternall slaughter: the day is comming, wherein euery minute of their sinfull vnsatisfying ioyes shal be answered with a thousand thousand millions of yeeres frying in that vnquenchable fire; And when those damned Ghosts shal forth of their incessant flames see the glorious remuneration of the penitent and peniue soules which they haue despised, they shal then gnash and yell out that late recantation; We fooles thought their life madnes, and their end without honour; now they are counted among the children of God, and their portion is among the Saints, ours amongst Devils:

Judge not therefore according to appearance.

Should we iudge according to
 " appearance, all would be Gold
 " that glistereth, all drosse that gli-
 " stereth not: Hypocrites haue ne-
 " uer shewed more faire, than some
 Saints foule. *Saul* weepes, *Ahab*
 walkes softly: *Tobias* and *Sanbal-*
lat will be building Gods walls;
Herod heares *Iohn* gladly; *Balaam*
 prophesies Christ, *Judas* preaches
 him, *Satan* confesses him; When
 euen an *Abraham* dissembles, a
David clokes adultery with mur-
 der, a *Salomon* giues (at least) a
 toleration to idolatry; a *Peter*
 forswears his Master, briefly,
 " the prime disciple is a Satan; Sa-
 " tan an Angell of light. For you:
 How

How gladly are we deceiued in thinking you all such as you seeme; None but the Court of Heauen hath a fairer face. Prayers, sermons, sacraments, genuculation, silence, attention, reuerence, applause, knees, eyes, eares, mouths full of God; Oh that ye were thus alwaies! Oh that this were your worst side! But if we follow you from the Church, & finde cursing and bitternesse vnder your tongues; licentious disorder in your liues, bribery and oppression in your hands; If God looke into the windows of your hearts, and finde there be (*intus rapinæ*) we cannot iudge you by the appearance; or, if we could, What comfort were it to you to

haue deceiued our charity with the appearance of Saints, when the righteous Iudge shall giue you your portion with Hypocrites; What euer we doe, he will be sure not to iudge according to the appearance.

If appearance should bee the rule, false religion should be true, true false. *Quædam falsa probabiliora quibusdam veris*, is the old word; Some falsehoods are more likely than some truths: Natiue beauty scornes Art: Truth is as a matrone; Error a curtizan: The matrone cares only to concile loue by a graue & graceful modesty; the curtezan with philtres and farding We haue no hierarchy mounted aboue Kings, no pom-

pompous ostentation of magni-
ficence, no garish processions, no ||
gaudy altars, no fine images clad ||
with Tassataes in summer, with ||
veluets in winter, no flourishes of ||
vniuersality, no rumors of mira- ||
cles, no sumptuous canonizati- ||
ons, we haue nothing but (γάλα ||
ἄδολον) the sincerity of Scriptures, ||
simplicity of sacraments, decen- ||
cy of rare ceremonies, Christ cru- ||
cified. We are gone if yee goe by ||
appearance: Gone? alas, who can ||
but blush & weepe, and bleed to ||
see that Christian soules should ||
(after such beames of know- ||
ledge) suffer themselves to be ||
thus palpably cozened with the ||
gilded slips of error, that after ||
so many yeares pious govern- ||
ment

ment of such an incomparable
 succession of religious Princes,
 authority should haue cause to
 complaine of our defection?

Deare Christians (I must bee
 sharpe) are we children or fooles,
 that we should bee better plea-
 sed with the glittering tinsell of
 a painted baby from a Pedlers
 shop, than with the secretly-rich
 and inuualuable Iewell of diuine
 Truth? Haue we thus learned
 Christ? Is this the fruit of so cleere
 a Gospell? of so blessed scepters?
*For Gods sake be wise and honest,
 and yee cannot be Apostates.*

Shortly, for it were easie to be
 endlesse: If appearance might be
 the rule, good should be euill, e-
 uill good; there is no vertue that
 can-

cannot be counterfetted, no vice
that cannot be blanced; we
should haue no such friend as
our enemy, a flatterer; no such e-
nemy as our friend that reprobues
vs. It were a wonder if ye great
ones should not haue some such
burs hanging vpon your sleeves;
As soone shall corne grow with-
out chaffe, as greatnes shal be free
from adulation: These seruile
spirits shal sooth vp all your pur-
poses, & magnific all your acti-
ons, and applaud your words,
& adore your persons: Sin what
yee will, they will not check
you; Proiect what you will, they
wil not thwart you; say what ye
will, they wil not faile to second
you; bee what yee will, they
will

will not faile to admire you; Oh how these men are all for you, all yours, all you; They loue you as the Rauens doe your eyes. How deare was *Sisera* to *Iael*, when she smoothed him vp, & gaue him milke in a lordly dish; *Samson* to *Dalilah*, when shee lulled him in her lap; *Christ* to *Iudas*, when he kissed him; See how hee loued him, would some foole haue said, that had iudged by appearance.

In the meane time, an honest plaine dealing friend is like those fauces which a man praises with teares in his eyes: like a ches-nut, which pricks the fingers, but pleases our taste; or like some wholsome medicinall potion, that distastes and purges vs (per-
haps

haps makes vs sicke) that it may
heale vs. Oh let the righteous
smite mee, for that is a benefit,
let him reprove me, and it shall
be a precious oyle that shall not
breake my head; Breake it? no, it
shall heale it, when it is mortally
wounded by my owne sinne, by
others assentation: Oh how hap-
py were it, if we could loue them
that loue our soules, and hate
them that loue our sinnes. They
are these rough hands that must
bring vs sauory dishes, and car-
ry away a blessing; truth is for
them now, thankes shall be for
them hereafter, but in the meane
time they may not bee iudged
by the appearance.

Lastly, if we shall iudge friend-
ship

ship by complement, salubrity by sweetnesse, seruice by the eye, fidelity by othes, valor by brags, a Saint by his face, a deuill by his feet, we shall be sure to be deceived: *Iudge not therefore according to appearance.*

But (that yee mistake not) though we may not iudge only by the appearance, yet appearance may not bee neglected in our iudgement. Some things according to the Philosopher (*ἡ ἀληθεία, ἡ ἐστὶν αὐτῇ*) seeme and are, are as they seeme: Semblances are not alwaies seuered from truth; Our senses are safe guides to our vnderstandings. We iustly laugh at that Scepticke in *Laertius*, who because his seruant robbed his Cup-bord,

Cup-bord, doubted whether he
left his victuals there: What doe
we with eyes if we may not be-
leeue their intelligence? That
world is past, wherein the glosse
Clericus amplectens fœminam præ-
sumitur benedicendi causâ fecisse;
The wanton imbracements of
another mans wife must passe
with a Clarke for a ghostly be-
nediction; Men are now more
wise, lesse charitable: Words and
probable shewes are appearan-
ces, actions are not; and yet e-
uen our words also shall iudge
vs; If they be filthy, if blasphemous,
if but idle, wee shall account
for them, wee shall bee iudged
by them: *Ex ore tuo;* A
foule tongue shewes euer a rotten
ten

ten heart; *By their fruits yee shall know them*, is our Sauours rule; I may safely say, No body desires to borrow colours of euill: If you doe ill, thinke not that we will make dainty to thinke you so; When the God of loue can say by the Disciple of loue, *Qui facit peccatum ex diabolo est*; He that committeth sinne is of the deuill: Euen the righteous Iudge of the world iudgeth (*secundum opera*) according to our works; we cannot erre whiles we tread in his steps. If we doe euill, sinne lyes at the doore; but it is on the streete side; Euery Passenger sees it, censures it; How much more he that sees in secret? Tribulation and anguish vpon e-
uery

lethat doth euill: Euery
here is no exemption by
tnesse, no buying off with
ribes, no bleering of the eyes
with pretences, no shrouding
our selues in the night of secre-
cy; but, if it be a soule that doth
euill, Tribulation and anguish
is for it; Contrarily, If wee doe
well, shall we not be accepted? If
we bee charitable in our almes,
iust in our awards, faithfull in
our performances, sober in our
carriages, deuout in our religi-
ous seruices, conscionable in
our actions; *Glory, and honour,*
and peace to euery man that wor-
keth good; wee shall haue peace
with our selues, honour with
men, glory with God and his
Angels:

Angels: Yea that peace of
passeth all understanding; I
now as haue all his Sain
incomprehensible glory
God of peace, the God of Sa
and Angels; to the participat
whereof, that good God th
hath ordained vs, as mercifully
bring vs for the sake of his deare
Sonne Iesus Christ the iust: To
whom with thee O Father, and
thy good Spirit, one infinite
God, our God, be giuen all
praise, honour and glo-
ry now and for
euer. *Amen.*

FINIS.